

^A CHARM E

FOR

Canterburian Spirits, 7/6

Which (since the death of this Arch-Prelate) have
appeared in sundry shapes , and haunted divers
houses in the City of London.

With his Graces wastage over the Red Sea of Cocitus in
Charons Ferry-boat ; And his magnificent entertain-
ment into the Demoniack Court.



Land play'd the Devil on the earth so well.

That he is sure infall'd & Victory of Hell.

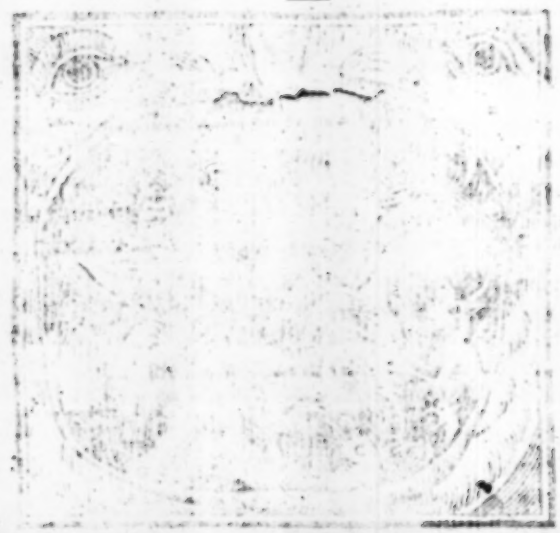
Land 7/6

Printed for J. C. Febtuary the 15. 1647.

JOHN A. R. M. E.

Continental Spirit

... ..
... ..
... ..
... ..
... ..



Printed for J. C.

A Charme for Canterburian Spirits.

VHo is there amongst us, that hath not been amazed, or at least affrighted at the strange apparitions, and horrid Appearances of these Malignant and *Canterburian* Spirits, who like *Ignis Fatuus*, or *Will* with a *Wisp*, have led so many out of the right way, into the intricate Labyrinth of Malignancy and folly; and so have begot a Viperous brood of *Hydra*-headed Cavaliers, whose yeesty braines are in continuall motion, and work higher, as they are filling their bottomlesse and swinish carcases With Stigian Liquors, whilst themselves become the shame of themselves, being odious to God, hatefull to Man, burdensome to Nature, and the root of much evill and disturbance to this poor afflicted, and languishing Kingdome; the eye of reason and understanding seeing them variously disguised, or Metamorphosed into Beasts of divers qualities and conditions.

The first appears like a Lyon (though a ravening one) and swares so fast, as if he had no more words then oathes, hee makes great brags of the Rapine and mischief he hath committed on the Roudheads in divers Counties, which hee most impudently attributeth to the greatnesse of his Valour, and haughtinesse of his courage, his greatest discourse is of Swords, Rapiers, Daggers, Pistolls and Carbines, which are the proper Instruments belonging to his trade, which is cutting of Throats; and then raps you out some Twenty Oaths, and then begins to sware, That Canterbury died a Martyr, and deserved to be sainted, and will trace him in all the circumstances of his Sermon, till he comes to the *Red sea*, his braines swimming in a sea of Ale, which hee manfully disgorgeth with his Sermon, where we will leave him dead drunk.

The second is metamorphosed into a *Fox*, this is a crafty slye companion, and lies all upon the Catch, but will not prey neere

home, but farthest from his den, least he should be discovered, he craftily preys upon the simple, and tells them, *That to take an Armes against the King is to fight against God*, which wee ingeniously confesse, yet will neverthelesse, as long as breath remaines in our nostrills, protect our King, and fight against, and Earth such crafty Foxes, that by their Cunning flie insinuations, and pernicious Counsell, have mislead so good a King, and almost undone so flourishing a Kingdome.

The third doth appeare like a Calse, but indeed a *Cavee*. He can maintain the Miter to be above Crowne, the Crozier Staffe above the Scepter, and the Cope and Surplesse to be of greater Antiquity then the Parliament Roabe, and can for a need, raise Controversies to little edifying, Chop-Logick and Philosophie, which he uses as the subtilties of Satan, to deceive the simple, to which little-purpose, he relates unto you many profane humane stories, which relish more of his owne vaine Ostentation, then of the Spirit. This Beast will tell us of Imperiousnesse against Authority, both Spirituall and Temporall, because wee renounce and defie all obedience to evill and Malignant Calves like himself, blind Bishops and their Antichristian vassalls, which were not long agoe in so faire a way to bring us under their slavish subjection, and cruell tyranny. Hee tells us, No *Pilate*, no *Prince*, tells of *Zealous Ignorance*, calls us Hypocrites, having all Zeal, and no Knowledge, all Pur ty, and no Humanity, all Simplicity, and no Honesty, when indeed they are all his own proper Eperhites, and bear greater rule in him, then himselfe over his *Punch* or *Tobacco-pipe*; this Calf is a great bleater in our Streets of *London*, and if let alone, will at last become a bellowing bull of *Basan*; but I hope the Magistracy of this City, will take order for the hayring of this Malignant beast, whose malice like *Phalaris* Bull, makes that a torment first for himself, which hee hath invented to punish others.

The Fourth, as fierce as a *Goose*, and is alwayes bissing against the Parliament; and because one of his breed preserved the Roman Capitall, he conceives he should sit in all great Assemblies,

and nothing passe them without his Gander ships approbation, if any thing please him not, he is presently in such Choller, that hee sputters again, which drives him presently to his proper Lake the Ale-house, which hee so loves and honours, that he doth reverence it with a nod or cringe as he enters the doore. His Religion is most commonly his pretence of discontent, though he can be of all Religions, but truly of none, where hee findes no cause to tax the State, he descends to rayl against the Rates of Commodities, bitterly cursing the Excise upon his Ale and Tobacco.

The fifth, is a Goarish Cavaliere, borne in *Worcestershire*, and had his first bringing up upon *Mauburne* hills, which he takes for so great an honour, that he stands upon tip-toes, and brags much of his Gentility. Being a man of high feeding, hee is commonly illiterate, debauched and lascivious, and is oft given to quarrell at the innocencie and simplicitie of the sheep, because they want the garb of a compleat Gallant, which he takes himself to bee; But the Great Shepheard hath decided the quarrell which is the better man, and hath put him on the left hand. Hee is very quick of hearing, but not so quick, as to hear any good of himself, though every one cries out on him, Fie how he stinks, which hee neither regards, nor beleeves, by reason of his pride, and self-conceitnes, because hee beleeveth hee hath gained a place in the heavens, though hee have lived never so ill a life on earth, hee was preferred for his good parts to Bishop *Wren*, and by him put into a Vicaridge, with this proviso, that he should drive all the Puritanes (as hee termed them) out of his Parish, and thanked God, That he had never a *Lecherer* left in his Diocesse, and so received from him his Instructions. To preach *Altar Worship*, *Forgiveness* of sins by the Priest, Holy dayes to be observed before, or equal with the Lords Day, That the Prelates had as much Power (without the King) to govern in Ecclesiasticall matters, as the King had in temporall, without the Bishops, and to refuse to deliver the Sacrament to such as would not come up to their Railes, and to excommunicate others for hearing Sermons in other Parrishes, though they had none in their own for a month together, calling it *Spiritual Whoredome*.

And is grown to that height of Impiety, that he compares the King to the man that went from Jerusalem to Ierico, and fell among thieves, that wounded him of his Honor, Robbed him of his Castles, and the hearts of his Subjects, the Priest passing by, was the Protestant, the forward Professor the Levite; But the Papist was the good Samaritan (especially the Irish Papist) and that the Subject, with all he had, were at the Kings Command, and many such, and worse Doctrines of Devills, were frequently preached, which spread like an infectious Leprosie over the body of the whole Kingdom, and were supported with the two Arches of Pride, and Lust, *Cant*, and *Wren*, that made their five senses the Cinque ports to traffick, with their Captain *Sathan*, for the scarlet coloured Whore; though for it they were forc'd to pay the the Costome-tribute with their soules.

The sixth is the Assé Cavaliere, that like an easie patient Beast, bears burthens, or Arms against himself, and fights against his own Liberty, till he enslaves himself to Tyranny and Opression; of these Beasts there are not a few that *Bray* up and down this City, yea, few houses but are haunted with one or more of these Spirits, which never discover themselves so farre, as when they sit on their Ale-benches in Tipling-houses, where they commonly meet together; the proflusenesse and beastly sensuality of those houses if it were fit were taken into consideration, as well for suppressing the great number of them, as for the redressing the manifold Abuses committed in them, to the great dishonour of God, the abuse of his good Creatures, and the utter undoing and impoverishment of most that frequent them. And how odious a sight is it in the eye of a Christian, to see an Ale-house and a Brothel-house, with painted Impudence, preposterously buggar one another, and so begit the bastard issue of a Tobacco shop, which they breed up between them both, who receives such instructions from his evill Parents that in a short time hee put vapours them both in wickednesse: How many poor Mechanicks have split themselves on these fatall Rocks, and so consequently sunke themselves and families in the vast Ocean of Poverty and misery:

How many Murders, Adulteries, Thefts, &c. take their originall from that crying sinne of drunkenness? And how needfull it were that there might be but a set number, which might be stock'd by the parishes in which they are, and honest men deputed for the keeping thereof, and the gaines arising therefrom to helpe to feed the poor, that hath occasioned so much poverty, as to prevent the abuses before mention'd, I leave to their consideration, that have already suppress'd two inleperable companions to these houses, viz. the Swearer, and Profaner of the Sabbath.

The sixth and last, is the *Ape* Cavaliere, which is a right Mimick, made naturally to play the Ape for his owne ends: How many Moncky 'th Priests did Ape that Arch-ape of *Canterbury* in cringing and bowing to Crucifixes, Altars, and in wearing Copes and Surplices, some of which were not much inferior to Mr. *Jacks* Coat, who in the Desert was content with that garb and coat that nature had bestowed upon him, but being brought to the City, he must be cloath'd as occasion serves: How many of our Priests at first, were contented with a Cloak or Cassack, but once coming to *Rome*, they must doe as *Rome* doe, and so Ape one another till they become perfect Apes themselves? How did our *Canterburyans* lately ape one another in their Altar-worship, Preaching, Titles, Postures, Habirs and the like, dancing even measures to *Canterburys* musick, though at first, like foolish apes, they broke all his strings, delighting to heare them crack asunder? How did they ape one another in persecuting Godly Ministers, Excommunicating, suspending, banishing, imprisoning, cutting off eares, scarring faces, slitting Noses, and the like, as if they would scale heaven by murder, or (as *Can. Sermon. ult.* observeth) wade to happinesse through a red sea of blood; being not only cruell Persecuters and Tyrants, but great Poluters of the service of God with superstitious inventions, and tricks of their own devising, forcing conformitie to their iniquitie, impiety, cruelty, craft, hypocrisie and deep dissimulation.

*Canterburys last Voyage, and Royall enterainment
in the Infernall Kingdoms.*

His Grace being ready to take water in his Fatall Barge, (*Charowder* handed his Ferry-money) which the provident Prelate had ready for him, when presently he hoisted up his black sayles, which were presently fill'd with a Northern blast of hideous Wind, which quickly brought him past *Stryx* and *Phlegion* to the staires Infernall; His Grace being landed on the *Strygian* shore, was presently attended in great Pompe toward the Court of *Pluto*, with state little inferior to his hellish Majesty, being met by multitudes of Popes, Cardinals, Jesuites, Abbots, Monks, Priors and Bishops, amongst whom was *Bombyx*, *Wolsey*, and other his Predecessors, who did all Reverence his Grace, after their hellish manner, which *Pluto* observing, shook with terror, knowing that a verier Devill was come then himself, and feared he should be forced to resign his infernall Crown and Scepter. But *Canterbury* perceiving the agony of *Pluto*, stept forth from among his Train, and spake as followeth.

Mighty Monarch, and Powerfull Potentate of all the Infernall habitations, though I am little inferior to thy self (thy terrible *Tyals* only excepted) in *Devillish Policy*, yet I have held it my duty, to give thy Devill his due. I therefore confide (Mighty Prince) by what means thy Royall Power hath been enlarged, and thy self become so great, thy Court so glorious, and thy Dominion so populous; Or whether any of this numerous Train have brought more souls to thy subjection then my self, or have laboured more hard to make the people understand, that they ought to understand nothing, and so lead them by the Nose to the Obedience of Devils, that there might be Room made for them in hell? Have I not set Civill Wars afoot in England? Have I not stood stiffly for my King, and went forward to the losse of my life, to maintain an unlawfull and unlimited Prerogative, to the danger of my Countreys ruine? Have not I cry'd up Superstition and Formality? I beseech your Devilship consider, Can there be in your Infernall apprehension (my life and conversation considered) any reason, but that (next your Majesty) I should bear rule in these your Infernall Dominions.

The Devill hearing the great Pollicie of this Arch-Prelate, though loath, yet consented thereto, charging *Antius Dæmonius* his Secittary, speedily to draw up a Decree to that purpose, and charged all his Instruments of Horror, to give him the same Reverence due to himself, and the best entertainment hell could afford.

